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THE MISSIONARY
HERALD
AT HOME AND ABROAD

The ABC of OUR CONGREGATIONAL CHRISTIAN CHURCHES

As INTERPRETED by

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THE LENTEN SEASON

ASH WEDNESDAY
March 6

EASTER SUNDAY
April 21

The Commission on Evangelism and Devotional Life offers the following suggestions for the observance of Lent in your church.

1. Order devotional materials for your literature table. Include *The Fellowship of Prayer, The Lenten Devotions for Young People, Thoughts of God for Boys and Girls, Daily Devotions, Highlights of Holy Week, The Practical Uses of Lent.*

2. Conduct special services during the Lenten season. There are guides for these services in *Visitation Evangelism, Lenten Preaching Mission*, and in Holy Week services including Maundy Thursday and Good Friday Three-Hour Vigil. Special devotional services for Maundy Thursday and Good Friday are also available.

3. Conduct church membership training classes. In children's classes use the new booklet, *The Christian Commitment.* For adults use either *Christian Teachings* or *Christian Faith and Purposes.* Reprints of this issue of *The Missionary Herald* are also available to acquaint new members with *The ABC of Our Congregational Christian Churches.*

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Write for catalogue and information to the Commission on Evangelism and Devotional Life, 287 Fourth Ave., New York 10, N. Y. Order literature from your nearest Pilgrim Press Bookstore: 14 Beacon St., Boston 8, Mass.; 19 South LaSalle St., Chicago 3, Ill.; or the Commission on Evangelism and Devotional Life, 287 Fourth Ave., New York 10, N. Y.

THE MISSIONARY HERALD

AT HOME AND ABROAD

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Editor: ANDREW VANCE MCCRACKEN

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1946

"The Church of the Pilgrimage" at Plymouth, Mass., where the Pilgrims landed in 1620

A FELLOWSHIP OF FREE MEN

OUR CONGREGATIONAL CHRISTIAN CHURCHES BASE THEIR POLITY UPON A BALANCE BETWEEN FREEDOM AND FELLOWSHIP

Nels F. S. Ferrè

ISTORY is turning a sharp corner. Many external securities are being swept away, putting heavier demands on the free spirit.

In economics, scarcity is increasingly due to scarcity of the right kind of spirit. Economic security depends ever more on the right use of our freedom. In the family, the old, external supports are crumbling—woman's economic ependence, the physical penalties of promiscuity, the social disapproval of ivorce. The family fellowship depends increasingly on the stability of our ee spirits within lasting structures and securities.

In international relations, distance gives less safety and armaments cannot ow make us feel secure. Our spirits are today, as never before, being weighed y God on the scale of our freedom.

What finite freedom needs is an ultimate security to free it from destructive ar for creative fellowship. The Christian church knows precisely this curity in the Father of our Lord Jesus Christ. Faith in his holy love sets s free from our fears, our false securities, our darkened self-will, and our nited loyalties which exclude and hurt. In Christ is the kind of community, eative and coöperative, in terms of which the world must find the positive ay out of its trouble.

Our Congregational Christian branch of the Christian church universal odels its polity on this kind of community. We are Congregationalists cause we believe in the maximum freedom possible and practicable. The ll fellowship is focussed on the maximum freedom of each local congregation worshippers, while each local congregation is bound responsibly by Christ's irit to the fuller fellowship. Centralism without concern for local freedom d localism without loyalty to the full fellowship are thus both sins.

Beyond our own branch we are built to be an inclusive community centered Christ. We point by our very essence to the United Church of Christ and ng to unite with all branches of the Christian church which are founded nclusively on the freely responsible fellowship which is in Christ.

Our age calls for the right kind of freedom in the right and sufficient security. ur Fellowship is sensitively in line with what God is doing in history, the teful weighing ever more of our free spirits. Our witness for today and ever to the free fellowship which is grounded in God's eternal securities.

Dr. Ferrè is Abbott Professor of Christian Theology at Andover Newton Theological School. Photograph on page 2 by John Scotford

The voyage of the ship "Mayflower" has had a vast influence on America and the world

FROM PLYMOUTH TO THE PRESENT

CONGREGATIONALISM, A SPIRITUAL DEMOCRACY, EVOLVED FROM CREATIVE CONTROVERSY IN A CHRISTIAN FRAMEWORK

Gaius Glenn Atkins

From the lonely little company which eked out a stern and precarious life at Plymouth has come an influence far more vast than statistics or history can describe

CONGREGATIONALISM is far older than its many-syllabled name.

Its more zealous advocates have claimed for it both apostolic origins and authority. There was certainly during the entire pre-Reformation period a tendency for groups to withdraw from the Latin-Catholic church and take control of their own religious affairs. They often left a red record of martyrdom but no denominational successors. This tendency (deep-rooted in human nature) was accentuated both on the continent and in England after the Reformation.

In England the groups were most often gathered by a leader who thought the Reformation inadequate or the bishops intolerable. Sometimes they called themselves "true Christians," or else the authorities called them Independent or Separatists. They were composed of a humble folk, cruelly harried by the church and state, and the groups themselves were as fluid as the flames.

The first group which may be definitely recognized as a regularly constituted Congregational church in our use of the word was gathered by Robert Browne in Norwich, England, in 1580–81. He proved a flighty leader and his group dissolved. American Congregationalism traces one line of its descent from the Scrooby Manor group, via Leyden, Holland, and so to Plymouth Bay, all of which needs no repeating here.

The Pilgrims were certainly Congregationalists, though during John Robinson's life their church membership was still in Leyden. At any rate, their beginnings belong to English rather than American history.

* * *

The history of American Congregationalism may be soundly dated from the sixth of August, 1629. On that date the lonely little company, led by Endicott, having out-sailed Winthrop's fleet and made the first landing on the shores of Massachusetts Bay (they called their new home Salem in the hope of finding peace there), made themselves into a church by covenant. They elected and re-ordained their "pastor" and their "teacher," for all of which they believed they possessed a competent scriptural authority.

Endicott had been won to the Congregational rather than the Pres-

Dr. Atkins is a distinguished pastor, theological professor and author of many books, including "History of American Congregationalism," written in collaboration with Frederick L. Fagley.

Illustrations from Sigmund Ullman, Perry Pictures, E. P. McLaughlin and Ewing Galloway.

The Pilgrims sailed from Delft Haven, Holland, in 1620 for an unknown, untried land

byterian way, many historians hold, by Dr. Samuel Fuller of Plymouth Bay Colony, whom he had asked up from Plymouth to cure him of scurvy. The Salem Church, therefore, in turn sent a letter missive to Plymouth, asking their presence and guidance in their own momentous procedure. The Plymouth delegates were detained by head winds, but "they came to the Assembly afterwards and gave them the right hand of fellowship." The Congregational pattern was established.

When Winthrop and his much larger company arrived and began Boston, they found the Salem Church a going concern, and followed its pattern in founding their churches. The Congregational way thus became, from the first, fundamental in the religious, social and even political life of colonial New England. It was the religious exercise of that instinct for free-group management of their own affairs by those whom those same affairs most intimately concerned, which is native to the American genius. We call it democracy. Thereafter historic American Congregationalism was shaped and is still being shaped by creative controversy. It evolved a principle and procedure of fellowship to limit any excess of independency, but the local churches have always retained their essential freedom.

* * *

Strategic ports of entry have greatly influenced the geographical distribution of immigrants coming to our shores. Boston, certainly during the colonial period, was the entry port for English folk maintaining the Puritan tradition (the Presbyterian Scotch-Irish came to Philadelphia and Baltimore). The population movements across the continent have usually been westward in reasonably straight lines. The early result was in a loose way a regional stratifica-

tion of American Protestantism (long since broken up).

For many reasons, in spite of a rather inhospitable soil and climate, or perhaps because of them, the New England colony, and later the New England states, won an outstanding primacy in the cultural and religious life of the country. This Congregationalism both shared and fostered. And its identification with the religious, social and political organism in New England was almost complete. It became, as one authority states, the most American thing in America.

It has always grown best by neighborly contacts, being in essence neighborliness. And when the strong tides of New England migration westward, in the early decades of the nineteenth century, began to cover unneighborly distances, they did not for many reasons carry Congregationalism fully with them. They tended instead to flow into more centrally organized Presbyterianism. In New England about the same time many of the older churches "withdrew" from the fellowship of orthodox Congregationalism on theological grounds to become Unitarian. And this modified the early primacy of the Congregational way.

Meanwhile the whole American scene was changing. Regional loyalties were being merged into a national consciousness. Congregationalism responded to this tendency slowly, but by the middle of the nineteenth century the first "National Council" met in Albany. It was symbolic and prophetic. Congregationalism was no longer provincial; it was national. It was no longer churches; it was a church.

* * *

The articles which follow in this issue of *The Missionary Herald* cover admirably the entire range of Con-

The Mayflower Compact of the Pilgrims was America's first civil liberties document

gregational organization, action and self-adaptation, to both the constant and the changing needs of its historic centuries. It has never been static. Since the dim, distant day of Robert Browne's "gathered church" in Norwich, England, it has won its way amongst English-speaking peoples, a living, growing, spiritual organism. It has more or less centralized and tightened its machineries, but they have always been the instruments of its essentially free and democratic spirit. It has maintained "the liberty of a Christian man." Its authorities are grounded in the Christian fellowship of its members and are thence derived. It incarnates the greatest of the "four freedoms."

The influence of Congregationalism has, therefore, been vaster than its statistics. There has always been a pioneering quality in its mind and spirit. Its influence on American education has been outstanding. The colleges it founded reach across our continent and the seas which wash our shores. Dr. Ferdinand Blanchard (sometime moderator of our General Council) catalogues fourteen strategic items in education and missions in which it has been a pioneer; but its most significant contributions escape cataloguing. The services of its teachers, preachers, prophets and theologians to free American mind and spirit need no retelling here. It has marked out a shining way in structural freedom, constrained by loyalty to the mind and spirit of Jesus Christ. It has no monopoly of this loyalty. It gladly confesses its communion with all Christian churches and seeks their unity. It has already demonstrated its devotion to unity by the organic union with the Christian Fellowship and this added their fine inheritance to the tradition of the Pilgrim fathers.

The Christian Church was born in a spirit of freedom at Lebanon Church near Surry, Virginia, on August 1, 1794. Rice Haggard, with a New Testament in his hands, said: "Brethren, this is a sufficient rule of faith and practice, and by it we are told that the disciples were first called Christians, and I move that henceforth and forever the followers of Christ be known as Christians simply."

In 1792, in Baltimore, at the first General Conference of the Methodist Church, James O'Kelley had pled earnestly for adoption of a rule permitting a minister to appeal his appointment by the bishop. He lost. He and several others left the Conference. Attempts at reconciliation failed, and the Christian Church was begun.

In 1802, at Lyndon, Vermont, Abner Jones left the Baptists to organize the first of a group of free churches, later to be joined by Elias Smith.

In 1804, in the "Great Revival" in Kentucky and Tennessee, some Presbyterians began a new free group, led by Barton W. Stone and Rice Haggard.

These three groups soon became acquainted and united. They believed that Christ is the only head of the church; that "Christian" is a sufficient name; that the Bible is a sufficient rule of faith and practice; that Christian character is a test of church membership; that the right of private judgment and liberty of conscience should be accorded to all; and that Christian union is needed to save the world.

The Christian Church had the first religious newspaper, the first coeducational college, and the first college building used only for religious education. These are some of the gifts that the 100,000 members of the Christian Church brought to the 1931 merger with the Congregationalists. FLETCHER C. LESTER

THE CHURCH IN YOUR TOWN

LOYALTY TO A CHURCH IS NOT PRIDE IN BUILDINGS; IT IS REGULAR PARTICIPATION IN ITS WORK AND WORSHIP

Frederick L. Fagley

The function of the church in your community is defined: a school for living, a fellowship of those of goodwill and a local representative of a world fellowship

Our Congregational churches were organized 300 years ago after the scriptural pattern of the churches organized by the disciples in the first Christian century. The Christian churches were similarly organized 150 years later on the same basis. These two groups of churches were merged in 1931 to form our present Congregational Christian churches.

The churches so organized were covenant churches, that is, the members covenanted together, and each church was complete in itself with Christ as the head and all members on a basis of absolute equality.

As stated in the Cambridge Platform, this is all the church there is in scriptural teaching. It is not a branch of any other body. It is not established by any bishop or board but is absolutely autonomous, having absolute control of its life and work within the framework of the Christian gospel. All the early churches were community churches. They existed to meet community needs and that tradition has remained strong throughout the centuries.

They are coöperative churches. They have organized Associations, Conferences and the General Council, granting to these bodies their limited powers and clearly defining their purposes.

The church so established and so conducted is an institution which has within it the shortcomings as well as the highest aspirations of human beings. It is of divine origin and seeks to fulfill a divine purpose. It represents an ideal, an ideal which is often hampered in its fulfillment by human limitations.

The divine purpose embodied in the church is akin to the divine purpose of man's personal life. It comes to its fullest expression in contact with one's fellows, in a kindlier and more helpful daily living, and in a more wholehearted participation with others in the worship of God.

The church includes men and women of diverse types. Some are strong in faith and their faith strengthens all. Some are effective in prayer and their words and their spirit give point to many a life. Some are sincerely friendly and their friendship warms lonely hearts. Some understand and their sympathy gives courage to those who are downcast.

The church is not the officers.

Dr. Fagley is Associate Secretary of our General Council.

Illustrations from Hastings House and Ewing Galloway

Our church in Colebrook Connecticut was built in 1788 and is still in active use

Those in official position are there because their fellows have asked them to perform certain needful tasks. The church selects the minister, the deacons, the ushers, the choir and the other officers, but those so selected for a long or a short time do their work at the request of the church. The officials are not the church; all of the people are.

Loyalty to the church is not pride in buildings, though a spire may lift one's heart and bring deep and valued satisfaction. Loyalty to the church does not mean merely support of its work through financial contributions, though as a matter of conscience every loyal member will participate in the work of the church at home and abroad.

Loyalty to the church does mean such a continuing concern for the inner life and its natural expression that there is regular participation in its work and worship.

Of course the church falls short of the ideal; all human institutions do and will do so as long as human nature is beset with weakness. People criticize it because sometime, somewhere they have built an ideal of what the church should be, and they lament its failure to achieve the ideal.

The church is a school. It is the appointed teacher of common morality, of social concern and of virtuous living. It is set to teach the whole gospel of man's relationship to God and to his fellows, to teach with plainness and sincerity the truth about life here and the life hereafter.

The church is a fellowship of men and women who are trying to practice the grace of human kindness in the various relationships of life. In this they often fail, but their Christian fellowship is warm and helpful.

The church is a representative in the community of the universal church of Christ, with its centuries of history. It has always had its human shortcomings; but with all its imperfections it has been the beneficent mother of civilization and of culture. Within its spacious portals medicine, art, music, education and a multitude of social agencies have had their birth.

Old-fashioned pews and high arched windows add dignity to many of our churches

We owe loyalty to the church because here, through countless generations, men have learned of God, have found the way of worship, have sought and found forgiveness and have been awakened into new life in the Spirit—have become new men in Christ Jesus the Lord.

The church stands in the heart of the community as a constant reminder to all that idealism lives, that belief in spiritual realities endures, that hope is not dead, that life with its immortal reach is within range of actual realization, and that men can share in the very life of the Divine, with its forgiving grace and its healing.

Give to the church your best self and what you give in loyalty will be returned many fold. You will not be alone. You will know God as he manifests himself in the tabernacle and go forth refreshed, strengthened and comforted.

A WORLD-WIDE ENTERPRISE

SINCE 1812 OUR AMERICAN BOARD FOR FOREIGN MISSIONS HAS CONDUCTED A WORLD PROGRAM OF CHRISTIAN SERVICE

Fred Field Goodsell

Whenever something new and courageous was done in America's foreign mission enterprise, an American Board missionary was to be found at the heart of the venture

IN 1844 an American officer in the Caroline Islands of the Central Pacific undertook to settle a [illegible] between workers of several tribes. He called in their respective chiefs, who assured him that there would be no more difficulty.

But the officer was skeptical. Respectfully one of the chiefs said, "Remember we are Christians."

Christians like the Caroline chief have been discovered in [illegible] corners of the earth since the first scattered Americans [illegible]. Some of these Americans knew that such Christianity existed and expected and hoped to find it. But many others had the surprise of their lives when they encountered a band of Christians which was [illegible] and [illegible] to [illegible] their very best [illegible].

[illegible] churches have [illegible] in the explanation of this phenomenon. The American Board of Commissioners for Foreign Missions was the first foreign mission agency in this country.

[illegible] Williams College [illegible] Williamstown, Massachusetts. A group of students who were holding a Saturday afternoon prayer meeting were driven for a thunderstorm to the shelter of a haystack. There Samuel J. Mills, who became one of the greatest leaders of all missionary history, proposed that missionaries be sent to Asia. "We can do it, if we will," he said.

Four years later these same students, who called themselves "the Brethren," petitioned the church fathers to send out foreign missionaries who should be supported by an American society, and not by the London Missionary Society which had been in action for fifteen years and in whose support [illegible] American churches had shared. The request was referred to a committee of three who reported the next day in favor of establishing a "Board of Commissioners for Foreign Missions." When application was made to the General and General Court of Massachusetts for a charter, a hot debate ensued. The proponents of the new

Dr. Goodsell is Executive Vice-President of the American Board for Foreign Missions.

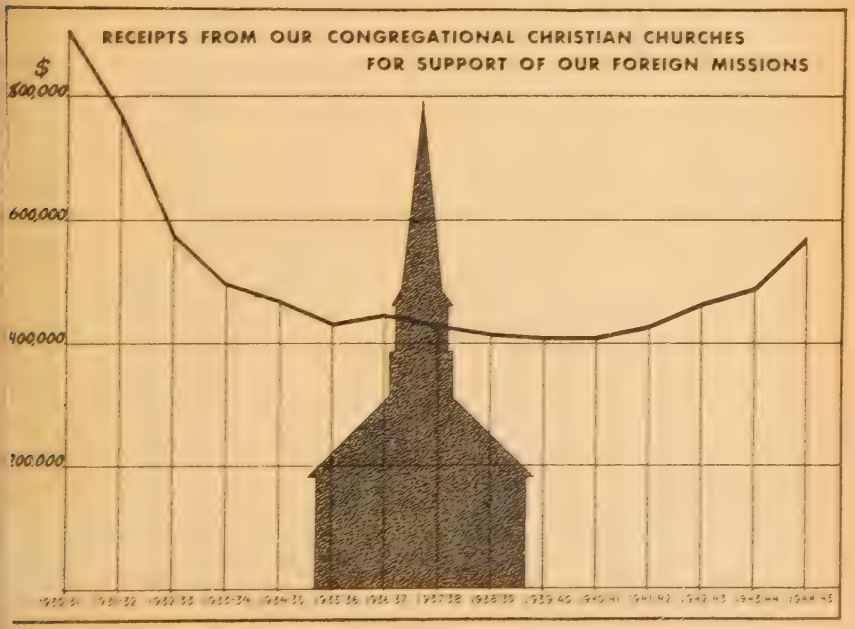
[illegible] News Service

Board advanced the now classic argument that "religion was a commodity of which the more we exported the more we had remaining." Eventually, they won in the Court, and the charter was granted. By 1812 when the first missionaries set sail a legal, self perpetuating body was ready to receive the gifts of our American churches for foreign missions.

For about a quarter of a century, our American Board was the chief foreign mission agency for several denominations. Old School and New School Presbyterian, Dutch Reformed and Canadian Congregational churches shared in its support. But as denominationalism increased, the interdenominational nature of the Board declined; denominational divisions were being carried into lands where they had no meaning whatever and served only to confuse the native peoples. The American Board was therefore, "so to speak, returned to the Congregational churches with thanks, but it has never been denominational and within its spacious title there is still a vision unrealized."

With other national societies like the American Missionary Association, the American Board has been a potent factor in the creation of a coherent fellowship among Congregational churches in the United States. In 1913 the delegates to the National Council were elected corporate members of the American Board, and in 1927 the three Women's Boards, organized between the years 1868 and 1873, merged with the American Board.

India was the first field entered by the American Board. The Marathi Mission, founded in 1813, and the Madura Mission, founded in 1834, are still the two main centers of our work in that land. Ceylon was entered in 1816. In 1819 a party of twenty-one missionaries began the five-month voyage around Cape



This is what war did to the Chapel and Arts Building of our Fukien Christian University

Horn, en route to the Sandwich Islands, which we know as the Territory of Hawaii. This expedition was the outcome of the work of that same Samuel J. Mills and Henry Obookiah, a young Hawaiian who had fled his native islands in danger of his life and had been brought to New Haven by a friendly sea captain. Mills found him sitting one day on the steps of Yale College, "crying for sheer loneliness and for the education which he saw others were getting." The day came when Obookiah led in the Christianization of Hawaii.

Thirty-three years later these islands sent out the first missionary group to Micronesia, with several Hawaiians in the company. As the chain lengthened, the people of Micronesia sent representatives of their own to take Christianity to other Pacific islands. Often the new faith was carried from village to village, and from island to island as peoples intermarried and took with them the irresistible new way of life. These are the people who have prompted some of our servicemen to write home: "This I know: I shall never again apologize for missions. I have seen them—and they are doing a great work."

The American Board entered the Near East in 1820, and in 1831 Constantinople became the center of what is now the Near East Mission. Robert Morrison, one of the pioneers of the London Missionary Society, urged the American Board to come into China. This was done in 1830; today the work there centers in the North China, Fukien and Shaowu Missions. In 1835, work began in South Africa, and forty-five years later in West and in East Africa. Japan came next, in 1869. Five years later saw the establishment of the Kumiai (Congregational) churches in Japan. Work in Mexico began in 1872. When the Philippines became an American responsibility, the American Board assumed special responsibility for the large and important southern island of Mindanao.

What a host of missionaries has been sent out—4,600 since 1812! Today, in spite of the war, there are 350 at work. As shipping becomes available, this number will rise steadily, for all our missions are understaffed. Our missionaries are evangelists, church builders, doctors, social workers, agriculturists. They have translated the Bible into scores of languages. They have initiated literacy programs whose possibilities exhaust the imagination. They have interpreted to western minds the habits and spirit of the people they have come to understand so well. They have trained hundreds of nationals who in turn have become Christian leaders. When crises arose, our missionaries often stayed at their posts, although businessmen and colonial governments fled.

The headquarters of the American Board are in Boston, Massachusetts. Here the secretaries are in constant touch with the fields. Here gather monthly the representatives from the corporate membership, including representatives from the State Conferences, to conduct the business of the Board. Specific issues are referred to subcommittees; their actions are considered and policies formed by the Prudential Committee, which directs the Board between annual meetings.

The budget is built with great care. From our local churches comes a little over half of the funds administered. The remainder comes from special sources of several sorts. The most pressing need at the present time is an increase in the giving of our churches. Upon this depends the continuance of work already under way. Ninety recruits are at this moment urgently needed.

It is most important that in these postwar years our churches understand the nature of the new work which the American Board must follow to reconstruct the damages of war and to serve adequately in a world which is struggling to become one. Our ties with the Younger Churches must be strengthened. Their leaders and ours must have more opportunities to study together and to exchange ideas and experiences. Experts in special lines of social service must be sent out on short-term appointments.

Dr. John R. Mott, one of the great men of missions, said recently to the Prudential Committee of the American Board: "You have a great work behind you. I am proud of the work of the American Board, but the American Board must do vastly more than it has already done, or it has already done too much. . . . You have laid foundations . . . deep, solid and capable of sustaining a vastly greater superstructure. . . . . As a result you have done that which has created expectations that simply must be fulfilled. I see no limit to what lies ahead of the American Board, provided we lend ourselves to the impossible."

Miss Ruth Seabury and four members of our International Seminar meeting in Chicago

"Young people like these are more than the hope of tomorrow. They are tomorrow!"

A YOUTH PROGRAM FOR DAILY LIVING

OUR PILGRIM FELLOWSHIP IS YOUTH'S TRAINING GROUND IN SOLVING HUMAN PROBLEMS BY CHRISTIAN PRINCIPLES

Oliver Powell

Can our youth program combat the effects of wartime uncertainty and emotional upheaval? It can, and does, with programs of Christian action in day-to-day living

IT is downright trite to say that young people are the hope of tomorrow. Obviously some young people aren't. Just being young in years is neither a special virtue nor a sign that one is a shining herald of the new world.

"I've just come home from a war that I didn't make and didn't want," says the discharged veteran. "A lot of better guys than I am were killed. If they were the hope of tomorrow, why didn't the older folks try harder to prevent that war, so those fellows could have lived to show what they could do?"

"I don't get it," says the girl who has just entered college. "My parents give me that line, too, about young people being the hope of the world. But when I try out some of the new ideas I got at school about world state and equality for the races, they tell me not to be so radical. Are we always wrong and older people always right?"

"Look," says the young war worker out of a job, "my company says it has no intention of keeping up full production now that the war is over. It can make all the profit it wants running at two-thirds full production. And when they hired us they told us we could help shape the world of tomorrow by taking a war job. I can't shape anybody's tomorrow if I don't eat now."

It is quite obvious that young people with ideals must fight for them, not with bombs and tanks, but with ideas and with demonstrations that Christian principles actually work when put into action. Christian young people who are willing to go to bat for such principles have an idealism and a courage which promises us a cleaner, fairer, more Christ-like world. This is the solid ground under the statement that young people are the hope of tomorrow. On it rests the youth program of our Congregational Christian churches.

Our youth programs will be deficient every time a minister or a director of religious education expresses anxiety over the failure of a church to "hold" its young people. Such leaders are ever on the search for ready-made "bargain basement" program materials to lure the teen-age crowd into the church on Sunday

Oliver Powell is Secretary for Young People's Work in the Division of Christian Education of the Board of Home Missions.

Picture on page 16 by courtesy of the Meissner Company.

night. This much is certain: a church which in itself is little more than "a folksy place for folksy folk, who like a folksy time" will never do anything significant with or through its young people.

But look at that other church, the one that knows it is on a momentous mission. It understands membership as a call to be "the people of God." It regards its members as crusaders for a world in which everyone—not the rich or the powerful alone—may have a full, satisfying life. It believes that the gospel of Christ alone can transform an old order and make all things new—most of all, a man's life!

That church lavishes time, thought and leadership on its young people. It won't hand them a prefabricated program, all nicely packaged for easy use. It points out the goal they ought to reach and then helps them to find their way along the road toward that goal. This is the principle governing the program of our Pilgrim Fellowship.

The youth program of our Congregational Christian churches has grown steadily under the wise and inspired leadership of Harry Thomas Stock. It still believes that in providing an adequate program for our young people we are not merely trying to keep them out of mischief in their spare time. The dream of a fellowship—not an organization—of Congregational Christian youth came true in 1936 at Lakeside, Ohio. The first National Council of the Pilgrim Fellowship met at Rockford, Illinois, in 1938.

"Pilgrim Fellowship" is not just an official designation for all our young people between the ages of twelve and twenty-four. It is really a fellowship in every sense of the word, uniting the young people of our churches, of our Associations, of our State Conferences, and finally, of the nation.

All matters of curriculum and basic policy for the religious education of young people remain, as heretofore, the responsibility of the Division of Christian Education of our Board of Home Missions. Merle L. Easton directs the work with junior high young people in Pilgrim Fellowship. Ralph D. Hyslop is our Minister for Student Life; his work is concerned with college students. Our own Department of Young People's Work is concerned with the high school group and the younger out-of-school ages. We are charged, as well, with the executive direction of the National Pilgrim Fellowship.

But it is the young people themselves who are the soul and body of the Pilgrim Fellowship. Every two years they send delegates to a National Council which frames directives and recommendations for nation-wide programs and projects. These are grouped in four categories.

The first of these is personal action, the development of the kind of person it is going to take to live in a new world, not man's but God's. Personal action is an effort to develop what Hugh Elmer Brown calls "high octane Christians:" informed, consecrated modern Christian disciples.

Second is social action, adhering to certain principles when making up one's mind about social, political, economic and racial issues—and doing something about it. The Pilgrim Fellowship gives opportunities to "do something" through the Million Hours Service Plan, Student Summer Service, work camps and the great variety of service projects initiated by local churches.

Third is missionary action, taking a share in the mission work of our churches both at home and abroad. Pilgrim Fellowship members have pledged themselves to take an active part in raising the necessary funds for the $4,500,000 Postwar Emergency Program of our churches. They have also adopted as one of their own projects the complete support of

The summer conference group is a familiar sight to members of Pilgrim Fellowship

Larry and Connie Stanton, young missionaries to Mexico, themselves "graduates" of Pilgrim Fellowship.

Fourth is interdenominational action, bringing the young people of our churches into a united program with the young people of forty other denominations through the United Christian Youth Movement. Training in interdenominational coöperation cannot begin too early!

Thus Pilgrim Fellowship trains young people whose example speaks for Christianity, as Nels Ferrè has said, like a newly forged bell, "clear enough to be convincing, and loud enough to be heard."

To the young man home from the wars we say, "Some day you yourself will be one of the 'older folks.' Study the mistakes your elders made and resolve to correct them when your own time comes to make world-shaping decisions."

To the college girl we say, "Never be afraid to be a radical, if you are sure that you are being a Christian. Christ was the greatest radical of all time, not only in his own society, but in ours."

And to the young war worker: "We cannot offer you a new job, but we can offer you the understanding and support of a great company of young people like yourself. In fellowship and conference groups, they are studying, asking questions and pondering ways to create a world in which no one will ever again be hired for a war job, but only for peacetime work. We believe that young people like these are more than the hope of tomorrow. They are tomorrow!"

ACTION TO MATCH OUR GOSPEL

SINCE BELIEF ALONE IS STERILE, OUR COUNCIL FOR SOCIAL ACTION PROPOSES "ACTION TO MATCH OUR GOSPEL"

Ray Gibbons

The Director of C.S.A. encounters a case study in social action and points out the relationship between daily life and the principles of Christian social action

As Director of the Council for Social Action, I often speak at meetings in our churches.

When a meal is served before the scheduled session, I sometimes get special insight into the minds of the men and women present. For, while engaged in so habitual an activity as eating, their thinking and conversation often revert to that of the ordinary business day—which is sometimes not altogether Christian.

For example, as I sit between the minister and the chairman of the Social Action Committee, discussing the local need for a teen-age recreation center, it may happen that I become conscious of a heated conversation across the table.

"But what will I do about it?" asks Mr. White, a real estate owner. (All similarity to names of persons living or dead . . .) "I either lose my tenants or get complaints. We'll have to slap restrictive covenants on all our leases from now on."

I prick up my ears still more. "Restrictive covenant" are fighting words to a social action worker.

"My Jimmy says there are five Negro children in his class now," says Mrs. Brown, wife of a local manufacturer. "I suppose they need an education, but I don't like their using the same washrooms and swimming pool with our children. I just think they should have their own school."

"You see," says Mr. White. "They are moving into our section of town much too fast. We just can't have it."

"Is the Negro population increasing?" I ask.

"Like weeds," puts in Mr. Brown. "If there wasn't so much meddling in what I pay my workers and how long they can work, those darkies would be a source of good cheap labor. But even that is a headache. The union has that crazy rule about admitting both whites and Negroes."

It is almost time for me to speak. Yet, with this case study in social action before me, I wonder whether these people—faithful church members and generous contributors—will understand what I have to say. Somehow I must show them that Christian social action is not reserved for Sunday sermons and special meetings. It must rule our consciousness every hour of the week—at business, in our neighborhood, as we pick and choose among political issues.

Mr. Gibbons is Director of our Council for Social Action.

Picture on page 21 from Black Star.

The chairman rises to introduce me. The hum of conversation stops and chairs are turned toward us.

"I had hoped to talk about the future plans of the Council for Social Action," I begin. "Instead, I shall tell you about the beginnings and the motivation of the Council. There is a danger in taking it and its work so much for granted that we forget the reasons for which it was established."

I explain that it began in June, 1934, when our Congregational Christian churches, convened in General Council at Oberlin, Ohio, determined that they needed an "action to match our Gospel." Preaching they had in strong measure—bold, forthright and prophetic. Teaching they had in every phase of the educational program, from nursery school to home study Bible lessons. Evangelism they had, designed to act like dynamite on the conscience, to dislodge "ledges of tradition" and "move mountains" of ignorance.

But there was need for yet another crusade. We were not dealing vigorously enough with the economic problems which weighed so heavily on our people in the depression years. We needed to make them conscious of the rising tide of fascism. We had to fight the prejudice which not only relegated one-tenth of Americans —our Negroes—to the status of "second-class citizens," but also took away from them their rights as citizens of the land.

Yes, something more was needed than excellent preaching and inspired teaching. Church members had to understand that they could not live up to their Christian faith by attending church on Sunday and refusing their employees a living wage and the right of collective bargaining on

Town meeting democracy is the ultimate goal of our national legislative processes

New clothes were never so precious as those sent to Europe by our Service Committee

Monday. Therefore, the Council for Social Action was founded.

This child of the General Council tested its strength in three fields: international relations, economic life and race relations. In the first of these it had an untrammelled field. In the second, it had considerable opposition, but it rapidly learned to select the best points of all economic systems without becoming the slave of any. The third was one in which the American Missionary Association, a part of our Board of Home Missions, has pioneered for many years. C.S.A. supplements this program with its magazine, *Social Action*, study materials for the churches, its program for Japanese-American relocation, and its intercultural relations program directed toward Jewish and Catholic groups.

In these eleven years, two kinds of action have developed: legislation and service. The first is carried on through the Legislative Committee, with headquarters in Washington. It publishes the *Washington Report*, which keeps our church members informed about legislation of social importance. The Service Committee directly serves human needs. It has sent relief workers to Italy, Greece, France and England. It has collected and sent overseas thousands of tons of new and used clothing and household articles for the war victims of Europe.

I glance down the long table. Every face is intent.

"This, then, is the story of the Council for Social Action up to the present. Now we face an atomic age which promises us either opportunity or terror. The Council must cope with many vexing problems. It will use training schools for pastors in industrial areas; reconciliation conferences of labor, management, government and farmers; traveling seminars for study of international problems; and a vigorous program of social education with the best visual and auditory aids.

"This is what *we* will do. But what will *you* do? Will you open this fine gymnasium, in which we meet today, for the use of the boys and girls lounging on the street corners of this city? Will you welcome children of other races into your Sunday School? Will you support legislation for full employment? Will you urge businessmen to pay their employees wages assuring a decent standard of living? Your reward will be a happier, healthier, saner community.

"Our churches must work for the right of every man to live the full, useful, significant life which God intended. Business, politics and the lines of race largely shape our modern world. Therefore, it is those fields in which we work to make the shape of things to come after the pattern of the Sermon on the Mount."

There was applause and nodding of heads, and many people came to assure the Council, through me, of their support. But best of all was the handshake of Mr. Brown, closely followed by Mr. White, who said, "You know, I think you've got something there!"

SERVING THE NEEDS OF AMERICA

THE BOARD OF HOME MISSIONS IS DEDICATED TO STABILIZING AND STRENGTHENING ALL OUR CHURCHES AT HOME

Truman B. Douglass

A layman learns about our Board of Home Missions—its purpose, philosophy, structure and (most important of all) programs for better churches in America

NOT long ago a Congregational Christian layman took time during a business trip to New York to visit the headquarters of the Board of Home Missions. Let us say that his name was Mr. Smith and that he came from Ohio.

He was scarcely seated in my office before he said, "Dr. Douglass, I really don't feel that I should take your time like this. I know how busy you must be."

I assured him that when the Board of Home Missions ceases to know how our churches think and feel, it is in danger of losing sight of the goals toward which it should be traveling.

"Well," began Mr. Smith, "as you may know, my church never was much interested in missions. Oh, the ladies have a Missionary Society—Mrs. Smith is president of that—and we have Missions Sunday twice a year. We contribute to foreign missions, though not nearly what we should.

"The thing is, our people think all the missionaries go overseas. Since I became chairman of our board of trustees, I have said that they ought to contribute to home missions, too."

Dr. Douglass is Executive Vice-President of our Board of Home Missions.

"Quite right," I agreed.

"I didn't get far, though," said Mr. Smith, "because I didn't know much about it myself. I'd like to know just what happens to the money that is given for home missions."

I was delighted with his frankness, and I told him so.

"Before I explain the work of our various departments," I began, "let me explain the purpose governing everything done by the Board of Home Missions. It must serve the needs of our churches and see that they, in turn, serve the needs of this generation in America. Thus we have a two-fold philosophy, each half of which is incomplete without the other.

"First, we believe that our churches themselves deserve the service and loyalty of their members. This is based on the understanding that we cannot live a well-rounded Christian life apart from the fellowship of the whole group.

"Second, we believe that Christianity must influence the social order around it. It is sentimentalism to talk of making a Christian America without at the same time giving time and energy to the strengthening of our churches themselves. We live

in a world which is struggling to grow up to being one world. Isn't it a revolutionary and hopeful thing that scattered all throughout this world there is a society of people who regard themselves not as citizens of different states, but as members of one Christian family? Yet the power of this fellowship will fade away unless Christians preserve it in the local church."

Mr. Smith thought for a moment. "I see," he said, "you mean that the whole is just as strong as its parts."

"Exactly," I replied. "Now suppose we begin with our Division of Christian Education, since a vigorous church remains that way only by communicating its faith to the coming generation. It offers a wide variety of aids and materials. It works with many thousands of teachers in our church schools, suggesting new techniques and ways of making old ones more effective. It encourages Christian education in family life. Even after young people leave for college, this Division follows them with a program of campus activities and an interpretation of Christian vocation. It maintains student pastors on many American college and university campuses."

"Is that right!" exclaimed Mr. Smith. "Our daughter went to college this fall, and she wrote home about meeting a Congregational student pastor. We never dreamed that he was there because of the Board of Home Missions!"

"Yes, that is one of the ways in which our denomination carries on the tradition of higher learning for which it has always been known."

"That's great!" said Mr. Smith, and his approval shone in his face. "Now may I ask a question?" He pointed to a Pilgrim Press catalogue lying on my desk. "Does the Board of Home Missions have anything to do with this?"

"Yes, indeed. Pilgrim Press is a division of the Board, the publishing

This pictomap gives a partial view of the nation-wid service program of your Board of Home Missions an shows you where your mission or benevolence dollars ar invested in the making of a Christian America tomorro

and selling agency for books and materials of use to our churches and our ministers.

"In fact," I went on, "the Board of Home Missions is concerned in many other ways for the well-being of our ministers. It sponsors two pastors' schools each year, one in Colorado and one in New Hampshire. Here our ministers study and exchange experiences. The Department of the Ministry, recently established by our General Council, is largely staffed by secretaries of the Board of Home Missions. They improve procedures for recruiting,

training and placement of ministers. Lastly, through the Ministerial Relief Division, we help our ministers in old age and in emergency situations.

"Laymen, too, share in the program of the Board of Home Missions. The Laymen's Fellowship employs special leadership, program materials and conferences to unite our laymen and give each one a feeling of personal responsibility for the program of his church.

"We could use some of that special leadership," sighed Mr. Smith. "Our laymen don't take a real interest in the affairs of the church unless they hold an office. They might appreciate their church more if it were suddenly taken away from them."

"That might well be," I answered. "Our Church Extension Division often finds the greatest devotion to the church in areas where churches are few and far between."

"And what is the Church Extension Division?" asked Mr. Smith.

"It is the agency concerned with the growth and spread of our Congregational Christian churches. Contrary to popular opinion, much of America is tragically under-churched. The remedy for this is the establish-

The welfare of the small rural church is as important as that of the large city church

ment of new churches and the relocation of existing churches. This Division draws up a national strategy by which our denomination carries its share of the responsibility for providing adequate church life for all who want it and need it.

"It administers the financial aid given by our denomination to State Conferences where Congregational Christian population is relatively small or scattered. Its Church Building Department makes loans and grants for building new churches and parsonages or repairing old ones when the local church does not have enough money. Its Town and Country Department gives special help and encouragement to churches in rural areas. During the war the War Emergency Work Department, financed by the Committee for War Victims and Services, helped to provide the services of a minister in many defense areas where large numbers of new residents were without church facilities. Lastly, its Department of Field Research assists local churches and groups of churches to study their community and plan a more effective program."

"No one," said Mr. Smith, "could object to any of these uses of his money. I hope I can describe them to our people as convincingly as you describe them to me."

"That isn't all," I said. "Our newest department is that of Religious Radio, established in coöperation with the Methodist and the Presbyterian Churches. We hope to put religious broadcasting on a sound professional basis.

"Now, all these activities I have described serve to strengthen the churches. But a denomination which serves only itself becomes blind and selfish. That is why certain aspects of our work are concerned with specific needs. We speak and act in bold defense of the dignity of the individual and of his rights.

"Most outstanding is the American Missionary Association Division, which is concerned with the education of the Negro in the South and the spread of inter-racial education throughout America. Begun long before the Civil War, this organization has done most in the cause of higher education for our southern Negro population. Its schools and colleges have produced leadership which would otherwise have been buried under mountains of prejudice.

"The Common Ground workers of the A.M.A. have gone into many cities where there was racial tension and have averted trouble through conference and reasoning."

Mr. Smith rose and shook my hand heartily. "Thank you very much," he said. "You'll see an increase in our giving to home missions—and soon, too!"

We parted, I to return to my desk and he to keep his business appointments. I could not help wishing that there were a Mr. Smith in each of our churches, and that I might have the time and opportunity to talk with each of them.

THE STRUCTURE OF OUR FELLOWSHIP

OUR GENERAL COUNCIL FOSTERS AND EXPRESSES OUR SUBSTANTIAL UNITY IN FAITH, PURPOSE, POLITY AND WORK

Douglas Horton

The structure of our denomination, like that of our nation, rests upon principles of freedom for every individual and equal representation for every group

THE early history of America is synonymous with the history of those churches which came to be known as "Congregational," and later as "Congregational Christian." The church and colonial society were inseparable.

It is a mistake to think of the growth of Congregationalism as a part only of the history of New England. As America moved westward, Congregationalism moved with it, founding a chain of institutions for worship, social service and education which helped to bring order out of the chaos of pioneer society.

As it grew with the nation, Congregationalism developed a democratic organization comparable in outward form to that of the United States. The Association roughly corresponds to the county, the Conference to the state, and the General Council to the federal government. None of these bodies has authority over any other. Our organization is financed by the free contribution of each church. This is usually known as the "Per Capita."

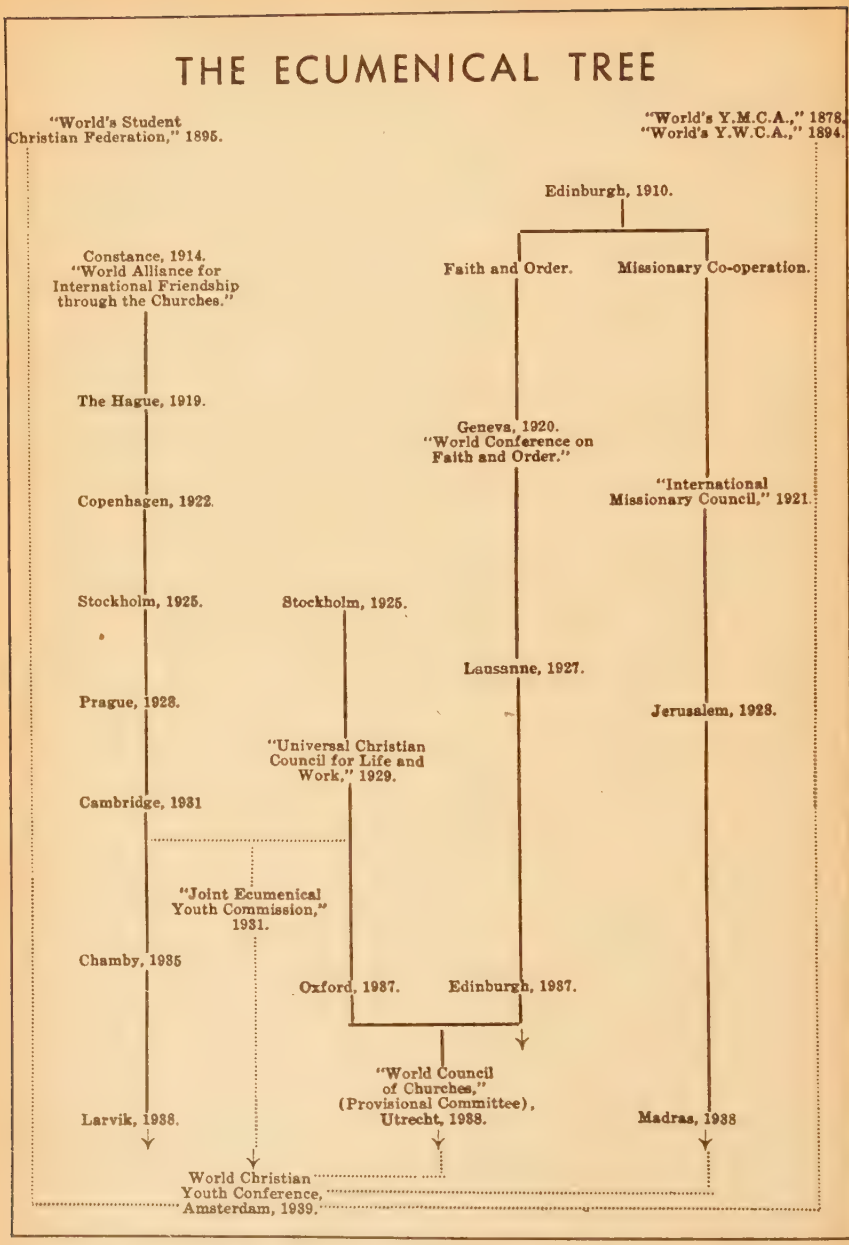
The Association consists of the ministers of the churches within its bounds and of delegates elected by the churches. Aside from missionary work done with its own funds, the Association is a clearing house for problems of the churches and a meeting place for discussion of matters of common interest. It examines applicants for licensure, passes upon their qualifications, and in approved cases issues licenses to preach. At the request of one of its churches it may examine and ordain a candidate to the ministry. It sponsors the ministerial standing of the individual pastors. It is the protector and guide of its member churches.

The Association's financial demands are modest. Its funds are used for printing, postage, meetings, for collecting *Year Book* and other reports, and for other office expenses.

Each church in the Association elects delegates to the State or District Conference and shares in its work. The Conference usually maintains an office with an executive officer. He gives the churches any assistance which they may need, in pastoral relationships, financial matters, building and rebuilding churches, securing missionary aid and planning programs.

The annual meeting of the State Conference corresponds to the sitting of a state legislature. The major

Dr. Horton is Minister of our General Council.



A chart of the growth of the ecumenical movement in which our churches cooperate

responsibility of this Conference is to prepare a program of religious and missionary education for the churches and to gather the missionary funds necessary to carry on the work of the various boards of our churches.

The Conference's administrative expenses include the salaries of its paid officers; the cost of maintaining its office, of meetings and travel for officers; and the outlay for printing minutes, records and reports—all to the end of keeping the churches well informed. Though the Conference receives aid from other sources, as well, its administrative costs are met by the "Per Capita."

Just as the states of the union elect Congressmen to represent them in the national government, our State Conferences elect delegates to the General Council, which meets once every two years. These national meetings bring together a thousand or more voting delegates, officials and visitors. The sessions usually last eight days. They are a time for reviewing the work of the denomination during the two years just past and of determining the direction in which it shall move in the two years to come. General Council members are also members of both the American Board for Foreign Missions and the Board of Home Missions. Thus our churches have a direct voice in the whole missionary program of the denomination.

The Council elects officers at these meetings and provides for necessary clerical assistance or administrative talent. It maintains a national office at 287 Fourth Avenue in New York. This office gathers national statistics, publishes the annual *Year Book* and serves as a clearing house for the Conferences and the mission boards. Its officers are always available for advice and counsel to churches and individuals.

The Council names certain commissions and committees necessary to our program, assigning to them their tasks. The Commission on Evangelism and Devotional Life conducts seminars and institutes, works for a richer spiritual life, publishes special services and devotional materials. Other commissions whose work is not so prominent, but which are none the less important, are those on Interchurch Relations and Christian Unity, on the Ministry, on Stewardship and on Theology. These commissions never cease studying and experimenting in their particular fields. When necessity arises, they provide our churches with speakers, literature and suggestions.

The Department of the Ministry, organized by the General Council in June, 1944, provides our Fellowship with a new agency for strengthening the ministry of all our churches. Its financial support comes largely from the "Per Capita," but is supplemented by appropriations from the Board of Home Missions and other agencies. There is great need for the kind of denominational service this Department has been organized to give.

The General Council also elects the Corporation for the General Council. This serves as trustee for the Council's funds and for any church or denominational agency requesting its services.

The amount contributed by each church to the support of the General Council is determined by the number of individual members of the church as reported in the *Year Book*. Out of these gifts the General Council requests six cents per member per year for administrative expenses. It requests one additional cent per member to meet its obligations to the worldwide Christian church.

Just as democratic state and national governments, while respecting the freedom of their constituents, make certain demands upon them, so the support of and participation in our General Council are the responsibilities of our free individual churches.

CHURCH WOMEN ARE CHURCH LEADERS

THE WOMEN'S FELLOWSHIP, SUPPORTING OUR TOTAL PROGRAM, PROMOTES AN EVER-WIDENING WORLD FELLOWSHIP

Berta S. McClintock

A Congregational Christian layman discovers, with surprise, that church women's activities are not limited to organizing "sociables," sewing circles and teas

THE Whitakers are an average American family. They live on a tree-shaded street in a house which is not new but is full of the atmosphere of home. They have three children, a cocker spaniel and a Chevrolet.

Mr. and Mrs. Whitaker belong to the Parent Teacher Association, the Saturday Reading Club and the First Congregational Church. The time which each of them devotes to the last, however, is somewhat unequally divided, for while both go fairly regularly to the Sunday morning services, Mrs. Whitaker puts in a considerable amount of time at meetings of the church women.

"You ladies thrive on meetings!" commented Mr. Whitaker one evening as Mrs. Whitaker was hurrying off to a committee, leaving him and the children to do the supper dishes. "I'll bet all you do is knit and drink tea!"

"Nothing of the sort," retorted his wife. "When I get home I'll give you a full report on the Women's Fellowship. And be sure to wash out the dish towels!"

Two hours later she returned. Mr. Whitaker folded his newspaper and prepared to listen. "Well," he asked, "what was on the docket?"

"In the first place we discussed our plan for raising our contribution to The Woman's Gift. Will, you know what that is!"

"It's the special fund you have a dedication service for at State Conference meeting every year."

"Right. But have you any idea what is done with it?"

"Not the slightest."

"Will Whitaker, I had no idea you were so uninformed! The Woman's Gift is the contribution of Congregational Christian women beyond their regular church pledges for some work which otherwise would go undone. We help support our denomination's youth program through the Board of Home Missions with coaching conferences for junior high leaders, emergency grants to church-related colleges, a pamphlet library for student work and guidance leaflets for family use. Through the American Board for Foreign Missions we supply worthwhile literature for newly literate people in many parts of the world. We aid the legislative program of our Council for Social Action. Why, in 1942-1944, the national Woman's Gift was $70,000."

Mrs. McClintock is national Secretary of Women's Work of our denomination.
Illustration on page 34 from Ewing Galloway.

"Well," exclaimed Mr. Whitaker, "that's a lot of money!"

"After we finished that business," continued his wife, "we decided what we would send to Friendly Service this winter. Each woman volunteered to see that we had a certain number of items."

"What items? And what's Friendly Service?" asked Mr. Whitaker, looking puzzled.

"Supplies for hospitals sponsored by our churches. For instance, some of the things we make go to Flint-Goodridge Hospital in New Orleans, which is part of Dillard University, one of the colleges of our American Missionary Association. The women of our churches make layettes, sheets, nurses' uniforms, surgeons' gowns, bath robes, bandages—oh, all the scores of things that hospitals need. Friendly Service headquarters, at 287 Fourth Avenue in New York, distributes these supplies to our hospitals, as well as to our schools and social centers for dormitories and dining rooms."

"Sounds fine," said Mr. Whitaker. "But what got you started at all this? How's this Women's Fellowship organized?"

"The guiding spirit of the national Fellowship is the group of Women State Presidents. Since the Missions Council was established in 1936 they have been meeting at the time of the Missions Council's annual session. The national program grows out of their discussion and exchange of ideas. Each State President carries these plans back to her state group for their consideration and approval or rejection. Usually they are accepted, adapted to the needs of the state and then passed on to the Association and local church groups. Do you understand everything so far, Will?"

"Perfectly. Tell me more."

"In January preceding the General Council meeting, the Women State Presidents elect a chairman who holds office for the next two years. She is chairman of the State Presidents and of the national Fellowship of women. She is a corresponding member of the Joint Staff and Ad Interim Committee of the Missions Council and of the Executive Committee of the General Council. So, she is our link with the work of the national boards of our churches.

"Another link is the Secretary of Women's Work on the Missions Council staff. She puts the plans of the State Presidents into action through editorial and field work, conferences and correspondence."

"This sounds like a very efficient organization. Aren't there committees and sub-committees to make things complicated?"

"We have some, but they don't complicate matters," replied Mrs. Whitaker. "There are no standing committees. But as needs arise, small short-term committees whose members are grouped in one area of the country are appointed for a special job such as planning a special program or promoting the Woman's Gift. There is an executive committee of nine members which meets when the State Presidents meet with the Missions Council, and has its own sessions. During the rest of the year it carries on its work through correspondence. Each state has its own committees to work out the form of organization best suited to itself. Any more questions?"

"What do you do besides Friendly Service and the Woman's Gift?" asked Mr. Whitaker.

"We plan brief, informal worship services for women who for the most part come from busy homes, markets, offices or schools. And we provide devotional materials for women to use either alone or in family worship.

"Then we have study programs on an annual home mission and foreign mission theme, as chosen for our churches by the interdenominational Missionary Education Movement.

Mrs. McClintock (seated, second from left), national Secretary, with Iowa leaders

We study the social issues brought to our attention by our Council for Social Action and each year include some activities to strengthen the religious foundations of the home.

"You see, Will, we try to fit into the whole program of the church wherever we can to give the unified support of the women. We give community help in hospitals, canteens, recreation centers and other social agencies which need volunteer help. We have had a wonderful response to the calls of our Service Committee for clothing and household articles for war victims.

Mr. Whitaker looked very thoughtful. "My conscience is beginning to hurt," he said. "I don't do half enough for our church."

Mrs. Whitaker smiled. "And I'm not even through. In hundreds of our churches the women have transformed dark basements and unattractive rooms into places which make the church a happy place to visit. They help the minister in contacting newcomers, shut-ins and others who need help.

"Nor are Congregational Christian women alone in their efforts. For years they have been associated with interdenominational federations or councils of church women in scores of towns. The United Council of Church Women is a national organization which coördinates the women's work of many denominations.

"It's plain to see that our women's group is becoming more unified. They have a sharper social consciousness. They are more interested in the development of Christian family life and in the establishment of evening or Sunday groups for employed women and the mothers of young children.

"So you see, Will, we don't just gossip and drink tea. We have a newer, bigger idea of what the church ought to mean to the community and the world. And we're reaching out in that world as far as we can in order to put that idea to work."

The Old Lyme, Connecticut, church is typical of those in our New England Conferences

UNITY THROUGH STATE CONFERENCES

"VOLUNTARY COÖPERATION" IN OUR TOTAL CHURCH PROGRAM IS THE WATCHWORD OF OUR STATE CONFERENCES

Claton S. Rice

With tact and imagination, local churches are urged to coöperate in a total work, at the same time preserving the freedom which is at the heart of Congregationalism

Our Conference librarian says that our official name, "The Washington Congregational Conference," is a confusing misnomer. It is her contention that a conference is an assembly of people who are brought together to discuss questions.

Now according to my dictionary, that is really the sense in which Roman Catholics use the word and, I judge, the Episcopalians as well. However, when the Methodists say "Conference," they mean one of the several orders or assemblies of preachers and laymen.

I note also that the Standard Dictionary states that when the Congregationalists use it, they mean "a local organization representing the churches of a district." If that district happens to be a state or half a state or several states, it is still a Conference. So, we are all right! Nothing is confusing at all, save that one word may have three meanings. And that's not new in the English language.

Beginning with the local church as the basic unit, the next step in Congregational gradation is the State Conference. For the Associations, it would seem, great fellowship gatherings though they are, are by-passed in our administrative procession. It is true that ministerial standing still remains in the Associations, in most of the Conferences. In certain progressive Conferences we might mention (if our modesty did not deter us—Conferences like Vermont and Washington), ministerial standing has been placed in the State Conferences. Anything so important as ministerial standing needs more than local approval, we are confident.

Next in line of progression is the General Council. Congregationally, we go no further, though of course we belong to the World Council of Churches. The Conferences have a direct and vital relationship to the General Council. We report ministers who are in good standing to the Council, pass on to the Council statistics from the churches, such as church membership and missionary giving, and we remit to the Council treasurer "Per Capita" assessments requested by the Council. The Council advises us regarding proper rules of procedure, keeps the Conferences in line in their relationships with the church boards and other Conferences, and advises us as regards all our fellowship relations outside the local state. There is a direct, official

Dr. Rice is Superintendent of our Washington Congregational Conference.
Picture on page 34 from Hastings House.

relationship between the State Conferences and the Council which escapes the curse of being authoritative, but which is so important that it approaches authority.

The State Conferences act as official liaison groups between the boards for home and for foreign missions, the Council for Social Action, and the individual churches. Money coming from the local churches on apportionment pass through the treasury of the State Conferences and are divided there, percentages agreed upon being sent to the boards, the balance being kept in the state to support the activities centering around the Conference. The Board of Home Missions and the Council for Social Action, in turn, render many services to the churches through the State Conference.

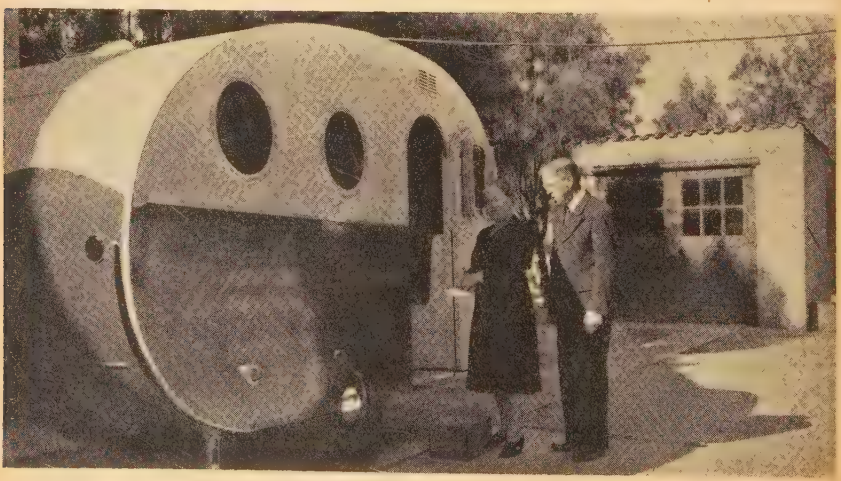
In the field of religious education and direction in social fields, college work, special city and country work, and in various other areas these boards are exceedingly active.

When a State Conference does not have sufficient financial strength to finance its own activities, the Board of Home Missions subsidizes it. The present arrangement which grants a large degree of autonomy to the missionary Conference in the handling of funds provided by the Board, is a much-appreciated return to that which approximates the old Co-operating State Relationship of years ago.

The Missions Council is the official body of the boards in their promotional work. The State Conferences work in close coöperation with the Missions Council in all matters of advertising and promotion, the Mid-Winter Meeting being the clearing house.

The finished Congregational organizational picture, then, as it stands at present, is a line of progression running from the local church to the State Conference, then to the General Council, with outreaches from the churches through the State Conferences to each of the boards, the promotional work of the boards being handled through the State Conferences by the common agent of the boards, the Missions Council. The Missions Council is developing, also, an increasing interest in the financial and promotional plans of the State Conference.

Southern California Conference has a trailer for visiting widely scattered parishes



To anyone who knows Congregationalism at all, it is very evident that the State Conference is increasingly important in the life of the churches. Isolated, self-centered churches, subjected to constant bombardment by competitive forces outside, are not likely to survive long in this age. Banded together, in strong, self-conscious State Conferences, directed by elected Superintendents or Conference Ministers who are responsible to state boards, our churches survive and grow.

Assistance in the problem of pastoral supply and placement, the development of youth camps and adult conferences, guidance in the field of religious education, the scheduling of missionary and other speakers, the publication of Conference magazines, the development of Conference libraries, encouragement in the use of study books, the handling of missionary moneys and moneys for many other projects, planning for and organizing new churches, the maintenance of interdenominational contacts, the meeting of constantly occurring emergencies of various types, a body which acts for and speaks for the local churches so far as anybody can do that in our Congregational way, the liaison organization standing between the local churches and the bodies outside: these and a score of other functions make the State Conferences most vital in the life of present-day churches. Only through the continued development of some such official group as the State Conference can we hope to attain the unity of spirit and the ability to act together which we must have this day if we are to survive.

"Voluntary coöperation" is the watchword of our State Conferences. The Superintendent possesses only such authority as the churches see fit to grant him. He can maintain only such powers as his performance justifies. Growing confidence in

Our New Hampshire State Conference holds an Institute for its ministers each year

the Conference office is likely to mean growth in unity and strength among the churches. Disintegration can occur rapidly when this confidence is undermined. Always, the task of the State Conference is to encourage local churches to retain their historic freedom, but to stimulate them to grow in coöperative spirit and in the sense of responsibility to the total work.

What the future developments in the State Conference are to be one can judge only by present developments. Larger development of youth camps and conferences, adult conferences, libraries and educational work is indicated by present trends. A tendency to rely increasingly upon the Conference for ministerial placement problems is evident. Whatever our churches need to do together in the future is bound to be the task of the State Conference.

THE PROGRAM OF OUR LAYMEN

THE LAYMEN'S FELLOWSHIP MOBILIZES LAYMEN FOR PROGRAMS OF CHRISTIAN ACTION FOR SEVEN DAYS A WEEK

Donald A. Adams

Following the precedent of the twelve laymen who assisted Christ, today's laymen help our churches by unified action and application of their belief to daily work

By the time this appears in print, the war will have been finished for some five months.

At the time of this writing, the war has ceased only between nations. But it continues at the conference table. It has resumed between classes and races, between political parties and among Christian churches.

This is not a heartening scene with which to conclude the most costly, destructive and hideous war of all time. We may well ask, is there any hope?

I should like to suggest that the Laymen's Fellowship could spearhead the settling of our various international differences and home front quarrels; it could be a strong force to promote world peace through unity and coöperation.

From the beginning of the Laymen's Fellowship, one of its stated purposes and avowed principles has been the transliteration of Christian principles into business practice. We could as easily say, "The transliteration of Christian principles into all human relationships, on all planes, in all areas, whether personal, national or international."

This is not to take to ourselves alone the responsibility for settlement of world affairs, but rather to ally ourselves with men of good will everywhere who believe in the ultimate reality of the Christian principles of world fellowship and understanding.

I have in hand a letter from John Reuling of the National Committee of the Laymen's Fellowship. It reads: "Believing as Christians that the things of the spirit must be controlling, we have to institute a program which will continually impress this truth upon men in business and professional life and which will strengthen them in their conviction to practice in their daily lives what they believe as Christians. If the teachings of the Christian church do not transfer to the active everyday life in the whole country, then they become powerless to exert any influence upon our country, and the world. On the other hand, if we can in the first instance induce a strong belief in the Christian way of life, and secondly, assist men to put that belief to practical use, we can do much to turn business and professions toward their true functions—that is, to the service of man."

Mr. Adams is Chairman of our Laymen's Fellowship. Illustration from Ewing Galloway.

By this time, no doubt most church people are familiar with the inception and growth of the Laymen's Fellowship. It was organized in 1936 as a result of the resolution of the Strategy Committee at the General Council meeting held in that year at South Hadley. It would perhaps be tedious to go back over the relatively few years of its existence and detail its meetings and method of organization. It would, however, be valid to repeat here certain aspects of its functioning and intention.

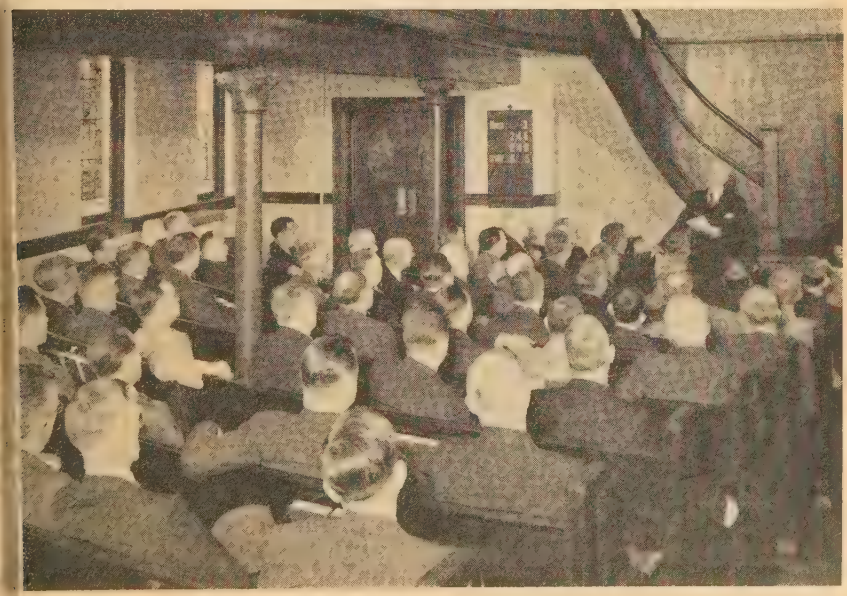
First, there was the unquestionable evidence that the work of the Kingdom of God needed a new impulse at the hands of, and with the energy of, laymen. This is not without precedent—there were twelve disciples chosen from diverse occupations to assist the work of Christ. And, as all denominations of the Protestant church believe, the function of the ministry—the role of functioning intermediary between God and man—is the common heritage of all men. As William Jones has put it, "We were formed presumably in the thought that only the enthusiasm of laymen can enthuse laymen." It is also the conviction that the advancement of the work of the church should not be the responsibility of the clergy alone.

The procedure indicated was the organization of laymen, for without organization efforts are scattered and ineffectual. Organization is the medium through which men can channel their efforts.

The primary method of operation of the Fellowship has always been local. The national, state and regional conferences and retreats have been devoted to inspiring and training individuals to return to their local areas and press the work of fellowship in their communities. This is done through fellowship, instruction and service.

The National Committee has not

Wherever laymen plan a united program, our churches gain strength and confidence



Our church in Old Bennington, Vermont, preserves Congregational traditions in their purest form

met since the ending of the war, but I have received urgent letters from several of its members expressing their thoughts as to the work which lies ahead of us. Of particular significance are two statements.

William Jones says: "Our resolve to stimulate the missions program of our church is based upon a deepening conviction that the world cannot continue half Christian and half non-Christian and we know that no other organization is so surely charged with responsibility to carry the message as the Christian church. I have a feeling that social tensions will increase in the years to come and that social action will come in for major attention in our fellowships. If this should be the situation, the national committee should lead the way to think seriously and intelligently about social frictions."

And from John Reuling: "In the present chaotic state of the world, the Christian church is the only unifying force which can ride supreme over local and national jealousies, suspicions and fears. If we really mean what we say about wanting peace, we have to demonstrate concretely that we really believe in the only basis on which peace can be permanently founded: that is, the brotherhood of man. If we really believe in this, the duty to support our missions program at home and abroad becomes clear."

Perhaps Wilfred H. Chapin, a layman of Fairhaven, Mass., wrote truer than he realized when he crystallized our objectives:

To promote Christian fellowship among men of the parish.

To encourage men to self-improvement by providing the facilities for adult Christian education.

To rally men to the loyal support of the pastor and officials of the church.

To develop among men an appreciation of the value of public worship and a renewed devotion to Christ.

To cultivate the intelligent interest of men in the progress of the Kingdom of God and its worldwide aspects.

It is the intention of the Laymen's Fellowship now to rethink these objectives, to implement them in the light of present-day conditions, and to rededicate themselves to them.

OUR RETIRED MINISTERS

"WHAT SHALL THEY EAT? WHERE SHALL THEY LIVE? HOW SHALL THEY BE CLOTHED?" ASK OUR PENSION BOARDS

Frank J. Scribner

Congregational Christians must provide for the security in retirement of the ministers who devoted all their working years to the leadership of our churches

No recent development in social thinking is more significant than the newfound responsibility of business and industry for the retirement years of their employees.

Federal Social Security is an accepted principle of our national economy, and all over the country industrial and financial corporations are putting retirement plans into practice, designed to supplement the provisions of Social Security.

The church is an employing organization. Its ordained employees are not covered by Federal Social Security, nor is there any immediate likelihood that they will be. Moreover, the great majority of Christian ministers receive salaries which make it humanly impossible for them to make personal provision for their retirement years. Even apart from Christian consideration, our churches have a responsibility to provide a retirement system which shall protect their ministry from an old age of want and of dependence upon charity.

From Relief to Annuities

The church has never been wholly unmindful of this responsibility, but until comparatively recent times what it did for its retired or disabled ministers was done upon a basis of relief. Denominational agencies collected money from churches and individuals as they were able to appeal to the generosity of givers, and distributed it according to their best wisdom upon the basis of relative need of various applicants.

Early in the present century, however, our churches began to awaken to the anomaly of asking veteran ministers to depend upon relief grants, and to feel their way toward a system that should be more scientific in principle and more satisfactory in practice. The Annuity Fund for Congregational Ministers, organized in 1914, was one of many denominational pension boards that came into existence during this period.

The Original Plan

From 1914 to 1921 the Annuity Fund operated under what is now known as the Original Plan. Its story has often been told. It is mentioned here as illustrating a first step away from the methods of ministerial relief toward a satisfactory annuity system.

The Original Plan undertook to

Dr. Scribner is General Secretary of the Annuity Fund for Congregational Christian Ministers. Illustration from Ewing Galloway.

The dignity of old age is best maintained in an atmosphere of financial security

pay annuities which should be in part funded out of dues paid by its members and accumulated income from the Pilgrim Memorial Fund endowment, and in part provided by current gifts from churches and individuals. Current gifts during the early years of the Plan were insufficient, and the Unit Plan has been necessary in order to keep the Original Plan annuities at their expected maximum.

Thus far the Unit Plan has been wonderfully successful. If contributions continue as at present, Original Plan annuities will continue to be paid in full as long as the last annuitant lives. But the fact that the Unit Plan was necessary is a reminder that the Original Plan did not go far enough. What our ministry needs is an annuity plan which shall be independent of current contributions, and as secure as business methods and actuarial science can make it.

The Expanded Plan

In 1921 the Original Plan was closed to new members, and the present "Expanded Plan" was instituted. Under this Plan the Annuity Fund collects annual payments from its members, urges their churches to make payments on their behalf, adds to these deposits from the income of the Pilgrim Memorial Fund, invests and reinvests the moneys thus received and accumulates the interest. Careful accounts are kept with each member, and when he reaches retirement age the Annuity Fund knows to a penny how much he has to his credit.

There were on December 31, 1944, 3397 active members of the Expanded Plan (i.e. members not yet receiving annuities) who had to their credit a total of $5,857,476.97. This amount is constantly growing as further dues are paid and additional deposits made by members and their churches, and as interest accumulations are added.

Funded Annuities

When a member of the Expanded Plan reaches retirement age, he is given such an annuity as can be provided by his total accumulations, taking into account his age at the time his annuity begins. This annuity will be the sum which, paid annually, would exactly use up the amount of his accumulations, principal and interest, with the last payment before his death, if the life span awaiting him at the beginning of his annuity equalled the average for men of his age. (If, as is usually the case, the annuity is of the Joint Life and Survivor form, the age of the minister's wife must also be considered in determining the amount of the annuity.)

Out of a group of several hundred annuitants, some will die earlier than the average, and some will live longer. But given a sufficient number of individuals, the long lives will balance the short lives, and the annuity payments to the long lived annuitants will be met out of the reserves released by the death of the short lived annuitants. Thus the amount set aside at the beginning of an annuity may be more or less than enough to provide for the needs of that particular annuity. But, pooled with the other sums similarly set aside, it goes to make up a total which there is every reason to believe will provide in advance for all the payments to be made upon all the annuities of the Expanded Plan.

There were on December 31, 1944, 353 annuitant members of the Expanded Plan, behind whose annuities there were reserves totalling $1,208,227.87.

The Next Step

Each step in the development of our churches' concern for their retired ministers has marked an

advance in the security of their retirement income. But hardly less essential than security is the second requisite of a satisfactory annuity, namely, that it be adequate for the needs of the annuitant. Upon that point the Annuity Fund for Congregational Ministers has much less ground for satisfaction.

Dues in the Annuity Fund consist of six per cent of each member's salary. When the Expanded Plan was organized in 1921 such dues could produce a fairly adequate annuity. Two things have happened since that date which make this no longer true. The first is the steady increase in the average length of American life, and the second is the steady decline in interest rates.

Suppose you are a minister thirty years old, married to a wife five years younger than yourself. Suppose that you enroll in the Annuity Fund and pay your dues regularly until you are sixty-eight. Suppose that your salary during this period follows the normal course of fluctuation. If during your active membership the Annuity Fund is able to credit three per cent interest upon your accumulations, and if the present annuity tables are in effect when your annuity begins, you may expect a Joint Life and Survivor annuity equivalent to approximately thirty per cent of your average salary. That is not an adequate retirement allowance.

There is only one way in which more nearly adequate annuities can be provided for members of the Annuity Fund. It has always been part of our program to encourage the making of additional deposits, over and above the required dues, to the accumulations of our members. If annuities are to be adequate for the retirement years of a minister's life, such additional deposits must be made as shall establish the amount deposited to the account of each member each year at eleven per cent of that member's salary. Even this will be adequate only when such deposits shall have been made to a member's account for a substantial number of years.

The Annuity Fund has prepared a booklet dealing with this whole matter, which it will be glad to send to anyone interested. Will you not write to the Annuity Fund, 287 Fourth Avenue, New York 10, N. Y., for a copy of the booklet, "Safe Anchorage," and will you not give your earnest attention to the facts and recommendations that it contains? This is the next step before our Congregational Christian churches as they express their sense of responsibility for their ministry.

The Annuity Fund for Congregational Ministers

December 31, 1944

	Original Plan	*Expanded Plan*	*Total*
Active members	111	2397	2508
Annuitants	1014	353	1367
Total	1125	2750	3875
New Members 1944			119
Annuity Payments 1944			$496,579
Total Assets, December 31, 1944 (not including Pilgrim Memorial Fund)			$10,296,347.74
Pilgrim Memorial Fund, December 31, 1944			$5,331,450.80

OUR POLICY OF UNIFIED PROMOTION

A WELL-UNIFIED PROGRAM OF MISSIONARY EDUCATION AND PROMOTION IS THE PURPOSE OF OUR MISSIONS COUNCIL

Albert D. Stauffacher

It initiates and administers processes of information, interpretation, education and solicitation among our people, enlisting them in support of our various Boards

THE Missions Council came into being at the Mount Holyoke meeting of the General Council in 1936.

The General Council and the denominational boards had experimented for sixteen years in unified promotion and education. The American Board of Commissioners for Foreign Missions, active in sharing the Christian message and extending our churches in overseas places; the Board of Home Missions, serving our churches and extending their ministry to inadequately churched communities and groups in the United States and its dependencies; and the General Council, beholding our total work, had all been long concerned that every member of our Fellowship be an informed member, that we know ourselves as a denominational group —our outposts and our channels to them, our working centers and our leadership, our plans and our growing purposes and the results of our common efforts. This requires that each of our churches, and each church member, be in vital contact with the plans and workings of our whole Fellowship, and with the needs we are trying to meet.

Dr. Stauffacher is Minister of the Missions Council.

As an aid toward this end, the National Council in 1913 created the Commission on Missions "to prevent duplication of missionary activities, to effect all possible economies in administration, to seek to correlate the work of the several societies for maximum efficiency and minimum expense."

Following the Congregational World Movement of 1919–1920, this Commission came to consider its duty to be "to initiate and to direct the common appeal of the Congregational missionary societies to the Congregational churches and their members for the support of the missionary work of these societies, and to correlate and coördinate the special individual promotional work of the several societies one with another and each with the common appeal and all with the appeals of the several states for the particular work within their borders and under their charge."

However, due to organizational set-up "that dulled somewhat the sense of responsibility of the Boards for the Commission and their feeling of dependency upon it for promotional effectiveness" the Commission failed to realize fully the joint and unified promotion desired and in 1936 the

Commission on Missions was succeeded by the Missions Council as "the official body for each of the missionary societies for the purpose of disseminating information, cultivating interest and raising missionary funds."

The General Council thereby relinquished "direct responsibility for the promotion of income and left that responsibility with the Boards themselves." All responsibility for the Every Member Canvass and missionary promotion and education was committed to a joint committee of the boards plus representatives of the State Conference. So the Missions Council came to be.

At the 1942 meeting of the General Council, the Council for Social Action was included as a constituent member of the Missions Council. Now the membership of the Missions Council consists of thirty-six elected members, together with the presidents and vice-presidents of the Board of Home Missions; the thirty-six elected members with the president and vice-presidents of the American Board; and the eighteen members of the Council for Social Action and the Minister of the General Council ex officio.

At each annual meeting of the Missions Council members of the Executive Committee of the General Council, of the Laymen's Fellowship, officers of Pilgrim Fellowship, of the Superintendents' Conference, of the Women's Fellowship, secretaries and missionaries present, are made corresponding members so that the total benevolence interests and concerns of our Fellowship are together for counsel, planning and action in the total benevolence program of the denomination.

As the Missions Council crystallized its organization and functions during the nearly ten years of its life, it has enlarged its scope and functions and has increasingly become a service channel not only for its constituent agencies but also for many other interests of our denominational life. Primarily its function is to initiate and administer such processes of information, interpretation, education, motivation and solicitation among our people as shall enlist them to underwrite the financial needs of our boards and Conferences and to find religious reality and satisfaction in the art and practice of Christian giving.

The Missions Council functions administratively through (1) an Ad Interim or Executive Committee made up of representatives of the constituent bodies, plus two representatives of the State Superintendents' Conference, the chairman of the Women State Presidents, together with the Minister of the General Council, the Minister and the Associate Executive Secretary of the Missions Council, the Executive Vice-Presidents of the boards and the Director of the Council for Social Action as corresponding members; (2) the Joint Cabinet, responsible for formulating promotional plans and policies, and made up of the Minister of the Missions Council, the Executive Vice-Presidents of the boards, the Director of the Council for Social Action, the Minister of the General Council, the Associate Executive Secretary of the Missions Council and one State Superintendent elected by the State Superintendents' Conference; and (3) the Joint Staff composed of the secretaries of the Missions Council, the chairman of the Women State Presidents and two State Superintendents, together with co-opted members and the

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A MANUAL for THE FELLOWSHIP of CONGREGATIONAL CHRISTIAN WOMEN
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WHAT IS CHRISTIAN CITIZENSHIP?
WHAT IS THIS STEWARDSHIP MEN ARE TALKING ABOUT?
GUIDE POSTS
THE POSTWAR EMERGENCY PROGRAM
of our Congregational Christian Churches
"In His name and for their sake"

The Missions Council prepares and distributes attractive brochures for our churches

members of the Joint Cabinet as ex officiis.

The Missions Council functions on the field through the members of the Joint Staff, the State Superintendents, and the Women State Presidents and Conference Benevolence Committees, the two latter groups being unofficial but very active and effective agencies of missionary education and promotion. According to the rules of the Missions Council, the State Conferences are to be recognized as representative within their borders for the national agencies, and the promotional policies and plans of the Missions Council shall be developed through close cooperation and conference with the Superintendents' Conference.

The Midwinter Annual Meeting, the Midwest Regional Meeting, the Eastern Regional Meeting, all directly under the direction of the Missions Council, and the Northwest Regional Conference to which the Missions Council makes a contribution are the business, promotional and inspirational meetings of the Missions Council.

The actual field work of the Joint Staff is carried on under committees and departments. Each secretary on the Joint Staff is an expert in his or her own field, but all work together as a team in the total planning of the work. Committees are those on (1) Conditional Gifts and Individual Donors; (2) Friendly Service; (3) Finance; (4) Literature, including *The Missionary Herald* and State Conference Magazines; (5) Mission-

ary Cultivation in Colleges and Seminaries; (6) Missionary Education; (7) Projects; (8) Publicity; (9) Resource; (10) Speakers' Bureau; (11) Stewardship; (12) Systematic Giving; (13) Visual Aid; (14) War Victims and Reconstruction.

The departments of the Missions Council include those on Women's Work, Men's Work, Youth Work and Children's Work.

The services rendered by the Missions Council to the denomination, the boards, the Conferences and the churches are indicated in the list of committees and departments. Through the written word, the spoken word, visual and auditory aids, plans, methods and materials, conferences and consultations, it seeks to undergird the denominational program not only with financial support but also with Christian insight and spiritual growth.

Its aim is not primarily dollars, but persons achieving a growing experience of fellowship with God through the fine art of Christian giving. Its program is not directed toward a financial canvass but to a spiritual venture in co-creating with God. Its policies are church-centered and world-horizoned. Its dedication is to God by whose power, working through the consecrated gifts of people, emerges a social order wherein justice can function and peace abide.

The future of missionary education and promotion is most promising. The tried and tested basic methods and techniques will be continued. New channels of communication in radio, motion pictures and Kodachrome still pictures will be utilized as rapidly as possible. The favorable circumstances of "one world" awareness, of fast and ready exchange of visitation, of interdenominational and inter-faith coöperation, of deepfelt need for world-wide spiritual unity will all be taken advantage of to the full.

The need for the gospel of God in Christ was never greater nor more compelling, the means for communicating that gospel never so bountiful and impressive as today. Therefore, the future of unified missionary education and promotion is as bright as the imagination, courage and consecration of the leadership and the churches.

The Missions Council maintains three offices: the central office at 287 Fourth Avenue, New York 10, N. Y.; the New England office at 14 Beacon Street, Boston 8, Mass.; and the Midwest office at 19 South La Salle Street, Chicago 3, Ill.

The demand for reprints of this "ABC" number of *The Missionary Herald* has become so large and urgent that the Commission on Evangelism and Devotional Life is making reprints available at a cost of five cents per copy.

Ministers and church officers will find this number of *The Missionary Herald* exceedingly valuable in acquainting new members, and particularly new members from other denominations, with our Congregational Christian polity and organization.

For additional copies of this "ABC" number of *The Missionary Herald* please address the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York 10, New York.

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HAROLD B. BELCHER, *Treasurer*
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